1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

cut in the nearest tree. Their funerals are unaccompanied with cries or weeping." (Grandidier, A., Funeral Ceremonies among the Malagasy, Antananarivo Annual, Vol. IV, 1889–92, p. 314.) My own informants denied that the Ikongo buried in this way, insisting that all the gentes used the *kibory* ("gens tomb"). It is possible that the above quotations refer to an ancient form of disposal which is now obsolete, or that it was the practice of only a few clans, or, less probably, that they refer to a temporary disposal prior to the real funeral, like that which still exists among the Menabe.

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MENABE BURIAL CUSTOMS

Among the Manandriana division of the Tanala Menabe the funeral ceremonies are practically the same for all people, for in the old days there were no castes. The differences are simply in the expensiveness of the feast. If a family has not enough food to make a good funeral the relatives may quietly take the body to the forest and leave it there until after the rice harvest, when it is brought back, the funeral made, and the bones taken to the tomb.

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Immediately after death the body is washed and the hair arranged by relatives of the same sex. If it is a king this is done on the knees of slaves or officers. It is then wrapped in a *lamba* of raffia or of natural colored *hafotra* ("bast"). The latter is called *sembo avoha*. The *lamba* is drawn up over the head but the face is left uncovered. If it should be covered the spirit could not find its road. Some of the other Menabe gentes occasionally wrap the body in a mat rubbed with wood ashes and put it in a large container of folded bark, as a crude attempt at preservation. The body is laid in the middle of the northern half of its own house with the head east. Some gentes consider it a hardship to bury quickly and keep the body in the house as much as a month, burning the fat of cattle to overpower the smell, but the Manandriana keep it only two or three days, never more than a week even for kings. During this time persons under twenty years old are excluded, also, according to one informant, pregnant women. The other people enter the house, mourn and also sing and dance. The songs are funeral chants called *musejo*. While the body lies in the house a few cattle are killed each day to feast the people and quantities of rice are pounded in preparation for the great feast on the day before the interment. Most of the cattle are also saved for this.

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On the day before the interment the cattle to be killed are driven to the *kianja* ("village square") and the pounded rice piled up there